OR

A TRUE RELATION

Of a Late Publick

DISPUTE

HELD AT

CAMBRIDGE.

By Three Eminent QUAKERS, against One Scholar of *Cambridge*.

WITH

A Letter in Defence of the MINISTRY,

AND AGAINST

LAY-PREACHERS.

ALSO

Several *Queries* proposed to the *Quakers* to be answered if they can.

LONDON

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THE PREFACE

Before I set down the particulars of this Dispute, it seems not amiss to premise (as an introduction to it) what passed between this Scholar *and the forementioned* George Whitehead *before it.*

In May *last this* Scholar *walking over the Palace Yard about his necessary occasions, chanced to see a great multitude of People over against* Westminster Hall *compassed with Souldiers in red Coates. Drawing near, he heard* Whitehead *preaching against* Universities, Learning, *and* Tithes, *and the* Clergy; *and askt some of the red-coates whether he might* speak a word? *They answered they could not tell. Whereupon he crowded up to* Whitehead *and askt him the same question, who said No, no. Another Souldier that stood neer him, said, hold thy tongue or Ile stop thy mouth.*

So the Scholar *held his peace, till* W. *had done his railing, against the Priests. Then the People cryed out with one voice,* Let the Gentleman speak, let the Gentleman speak. *Whereupon the* Scholar *stood up, and used such arguments in few words against* W. (*in answer to which,* W. *said nothing; but another* Q. *stood up and prayed*) *that all the People showted. Notwithstanding which the* Q. *going on in his prayer, the people made an hideous shriek to disturbe him. The* Quakers *all desired the* S. *to quiet them telling him they were his followers and Sons of* Ishmael. *At length the People (seeing that none of the* Quakers *would attempt to answer the* Scholars *argument, desired him* to come away; lest the Q. should do him a mischief. *So he left the Quakers, and with him came all the People, leaving a few Souldiers and about a douzen Quakers at their exercise. The Day following, and several dayes after the S. went to seek the Quakers at the said house, but found none, and never yet heard that any of them met there since.*

But upon Aug. 25. 1659. *the same S. having been all the Afternoon (from one a clock till four or five) in St.* Johns Coll. Library *turning*

over Arabick *and other* MSS. *returning home wearied his neareſt way, unexpectedly ſaw the ſame* Whitehead *preaching in the Quakers common meeting-houſe. So he went in, deſired leave to ſpeak: and (when* Whitehead *had done) confuted his Doctrine. Next day, conſidering how apt ſilly Women were to be led away captive by ſuch deceivers, he ſent this following Note to the* Major *of* Cambridge, *hoping in the concluſion to reclaim his wife, who is a Quaker.*

Whereas *George Whitehead* preacher to the Quakers in *Cambridge* deliver'd in his Sermon among them Yeſterday, 1. That they are not Hereticks, and 2. that they teach no other Doctrine but what *Abraham* and *Chriſt* taught; and 3. afterwards ſaid, that the Scriptures are not the word of God.

I am ready this Day (at any hour or place) to prove the forementioned Doctrines very falſe, and 2ly. to defend thoſe 3 arguments that I urged againſt him yeſterday, by ſhowing that he neither did, nor can anſwer any thing to them: and 3ly. to prove by divers other arguments, that 'tis a damnable ſin for him (or any ſuch man) to preach, and a damnable ſin for any man or woman to hear him. Chr. Coll. Aug. 25. 1659. T. S.

Hereupon the Major ſent for Whitehead, *who (before him) wrote down theſe following poſitions; which he ſaid he would defend againſt* T. S. *at what time, and place, the Major ſhould appoint.*

1. That we called Quakers do not open a door to damnable Hereſies.
2. That we called Quakers are not Hereticks: becauſe
3. We do not teach any Hereſy, and
4. We walk not in the ſteps of Hereticks.
5. That the Bible is not the Word.

Theſe things I will defend againſt the contrary affirmations of T. S.
George Whitehead.

Then he cauſed theſe three poſitions to be writ ſaying, he would defend them alſo.

6. The Scriptures doth not ſay, *If any man ſay he hath no ſin he deceives himſelf.*

7. I

7. I deny that this is truth [*If any man say he hath no sin he deceives himself*] as concerning the Saints.

8. 'Tis not a Damnable sin, for me or any such man to preach, and for any man or woman to hear us.

On Saturday night Aug. 27. T. *S. wondring that he heard nothing of the time and place of meeting, went to the Major to ask what was resolved, who answered, that the* Aldermen *were not willing it should be in the* Town-Hall; *So that if there were any Dispute at all, it must be in the Quakers common meeting house, but tha* several Aldermen *were not willing there should be any Dispute, and that he himself would not advise* T. *S. to Dispute. Whereupon* T. S. *resolved not to dispute against the minde of the Corporation. Next day* Aug. 29. *between* 12, *and* 1. *a clock came this following Summons to* T. S. *from* W.

Friend, T. S. This is to certifie thee, that according to our agreement when I was with thee, I am willing to give thee a meeting. And seeing that no other place is appointed, I intend to be at our meeting place (over against *Sidney Colledge-gate* this day about the 1. or 2d. hour in the afternoon. Where *I may expect thy appearance*, according to thy promise to me, first to produce thy arguments, &c.

Subscribed *G. Whitehead.*

Cambridge *this* 29th. *of the* 6th Moneth. 59.

Superscribed for T. *S. at that place called*, &c.

Immediately the same Person received another Summons from Mr. James Alders *beginning thus.*

Sir, I was called this Morning to Mr. *Major*, and there I was told that 'tis the desire of the Quakers to meet you, at their house of meeting; they begin to think you are afraid to meet them, &c.

Notwithstanding these T. S. *continued in his Chamber, till a Messenger came from Mr.* Alders *to tell him, that the Quakers were met and reported that* T. S. *did not dare to come. Thereupon he went and found* G. Fox *preaching. Esteeming it not lawfull to hear him, he left the room, but entred again, as soon as sermon was done. Then there was some debate where* T. S. *should stand, and because the Q. would suffer him to take no place but where he should be compassed with Quakers* (*as* G. Whitehead *was also*) *he stood where they appointed him.*

The Diſpute.

AS ſoon as T. S. had taken his place, *G. W.* made a long ſpeech to tell the people the occaſion of that diſpute: and that the queſtions to be diſcuſſed were theſe.

1. *Whether it were a Damnable ſin for him to preach and* 2. *a Damnable ſin for any to hear him.* And charging T. S. with folly for ſaying that *Whitehead* was an heretick, and yet confeſſing that T. S. knew not *all W's.* Opinions. T. *S.* interpoſed only this, *Mark the word all. I may truly ſay you hold hereſies, if I know only ſome.*

When he had done. T. S. ſaid thus Good people; you come not hither to hear ſermons and ſpeeches but a diſpute. This man hath troubled you with a long diſcourſe wherein he concludes that I muſt begin at the latter end; which of what conſequence it is, all you that have skil in any trade or ſcience know as well as I. I ſhall not trouble you with many words, but (in ſhort) ſhall only entreat you to hear *him* again, Ile read to you his own paper. *George Whitehead* is this your hand or is it not.

W. I acknowledge it my writing.

S. Ile read his hand-writing, So T. *S.* read it (as, tis ſet down before) and then askt the people whether he ſhould take the propoſitions in order as they were placed in *Whiteheads* paper or not. Who anſwering *Yea Yea.* He began thus.

1. That we called Quakers do not open a door to damnable Hereſies.

2. That we called Quakers are not Hereticks.

Againſt this your firſt poſition I diſpute thus.

He that writ this Book opens a door to damnable Hereſies (*holding forth a Printed Book in his hand, entituled Iſhmael and his Mother caſt out.*)

You writ this Book, therefore you open a door to damnable Hereſies. *Whitehead* replyed, I deny it.

S. What do you deny?

W. That you ſpoke laſt, I do not open a door to damnable Hereſies.

S. That is my concluſion: you ſhould deny one of the Premiſes.

Here S. gave him the Book to look on: and then askt him whether he were the Author of that Book or not?

W. I did not write it all: for there is ſomewhat ſcribled in it.

S. True, here are ſome things writ on the back-ſide: Ile charge *You* with nothing but what is printed. Were you the Author of all that is

is printed in this Book? Your Name is printed both in the beginning midſt, and end of it.

W. About three years ago I and four more writ it between us.

S. I pray tell me plainly whether youl own it or not. If youl not own it all, then tell me what you will own, what not. Otherwiſe when *I* have proved it a moſt wicked book, you may diſown it, and ſo all my diſcourſe fall to the Ground. 'Tis no pleaſure to me to ſpeak, or this people to hear vain words. If you will not own it ſpeak. But you may as well diſown to morrow all that you ſay to day (telling us that words are but wind) if you diſown that which you have printed and affixt your name ſo oft unto.

W. Well. I will own it, prove what thou canſt.

S. All *Papiſts* open a door to damnable hereſies.

You who writ this book are a Papiſt.

Therefore you who writ this book open a door to damnable hereſies.

Fox, wiſper'd (but loud enough) *Mark the Major is Univerſall.*

Whereupon ſome of the people cryed, down with that black fellow that prompts behind, but S. ſaid, no let them alone. What do you anſwer?

W. I deny. I deny.

S. What do you deny? Major or minor?

W. That you ſpoke laſt.

S. repeated the argument again and W. denyed the concluſion.

S. If you go on to deny my concluſions I ſhall do nothing but repeat my Syllogiſmes: for my *Syllogiſm* proves my concluſion.

W. Repeat it then. *Here W. Allen* a Quaker interpoſed and made a ſpeech to tell the people that he did not like this way of diſputing and bid T.S. diſpute plainly without Logick and ſyllogiſmes, and vaine termes.

S. Whitehead was the firſt that mentiond major and minor, and uſed a Syllogiſme tother day to prove Scripture was not the word of God *Fox* ſaid that the Major was univerſall. It ſeemes they both underſtand well enough what belongs to a Syllogiſme. And I think I have not ſpoke a word which the meaneſt here doth not underſtand, and that this way of diſpute is liked beſt by all: if not let them ſpeak.

People. *Tis very well, very well. We like this way of diſpute beſt of all.*

S. My argument is this, All Papiſts open a door to damnable hereſies, you who writ this book are a Papiſt, Therefore you who writ this booke open a door to damnable hereſies.

Alderman Blackly. This *S.* doth nothing but ſay the ſame thing again and again.

W. I am no Papiſt.

S. You deny my minor: which I prove thus. He who refuſeth to take the oath of abjuration is a Papiſt. He who writ this book refuſeth to take the oath of abjuration. Therefore he who writ this book is a papiſt.

W. I deny all Popery.

S. A Papiſt will ſay ſo too. I might charge you with many Popiſh Doctrines; but now I only ask whether you will take the oath of abjuration, or deny one of my propoſitions?

F. Here *Fox* who had interpoſed ſeverall times before made a long diſcourſe to prove that 'twas unlawfull for a Chriſtian to ſwear. *S.* did let him run on to the end, and let *W.* ſpeak after him. Then aske whether any more of that party had ought elſe to ſay? all being ſilent T. S. replied.

S. I came not hither to diſpute with *Fox* or *Allen*; but ſince you are reſolved to diſpute three of you againſt one, I ſhall reply to you all (yea if there were three hundred, if you ſpeak but one at once) Which of my propoſitions do you deny major or minor? For you muſt deny one unleſs you'l grant the concluſion that he is a Papiſt.

F. Prove that 'tis lawfull to ſwear.

S. That is another queſtion: which Ile prove at any ſeaſonable time when ever you ſhall deſire me: but this is no fit ſeaſon; for we muſt now ſtick cloſe to the queſtions before us.

People. *Yes do ſo. Do ſo.*

Here the Majors wife entreated T. *S.* to lay aſide *Whitehead's* book and diſpute from Scripture. Well quoth he I will for a while: ſo he gave the book to her, and taking a Bible ſaid.

S. Turn to 2 Cor. 5. 20. Where you have theſe words, Now then we are Embaſſadours for Chriſt. From which words I prove that 'tis an appropriate Miniſtry; proper to ſome only, not common to all: and therefore that every Chriſtian man and woman is not an Embaſſadour of Chriſt, as you *G. W.* told the people tother day. I frame my argument thus.

He who pretends to be an Embaſſadour of Chriſt and hath no commiſſion to ſhow, but what all the damnable hereticks in the world do or may ſhow, that man opens a door to damnable Hereticks. But you pretend to be an Embaſſadour of Chriſt and have no commiſſion to ſhow, but what all the damnable Hereticks in the world do or may ſhow. Therefore you open a door to damnable Hereticks.

W. I deny that, prove it.

S. What

S. What do you deny?

W. I deny that I open a door to damnable Hereſie.

Here almoſt all the Company laught, ſhouted, ſtamped and hiſſed. And the Quakers asked T. S. *if he was not aſhamed of his followers. He anſwered, That none of them were his followers; for he came alone, and brought not one with him: That it was their meeting-Houſe, and therefore more likely to be their followers. So after* S. *(at the Quakers requeſt) had entreated the people to be quiet, he asked W.*

S. Do you profeſs your ſelf to be an Embaſſador of Chriſt, or do you not? *W.* Yea I do.

S. Then that you may underſtand my argument the better (for I perceive you do not yet ken it) I'll illuſtrate it by a ſimilitude. Suppoſe we being not at peace with *Spain*, twelve men ſhould go hence to the King of that Nation, and tell him that they are all ſent Embaſſadors to him from the Parliament of *England*. He asks them for their Commiſſions. One of them ſhows him his Commiſſion in Parchment: and the other 11 tell him they have a Commiſſion, but he muſt beleeve them on their words for they cannot ſhow it. Every one of them exclaiming againſt this man who ſhowes his Commiſſion, and againſt the other for counterfeits: crying aloud, that he himſelf, and he alone is the true Embaſſador, though he have nothing to prove it by, more then the other ten falſe. In ſuch a caſe would you not ſay that theſe 11 are Knaves? Anſwer.

W. and F. and all the reſt ſtood ſtill and ſaid not a word.

S. If it be an heinous ſin for any man to pretend a Commiſſion from an earthly Prince or Parliament, when he hath none indeed to ſhow, ſhall not his crime be incomparably more grievous, his condemnation unſpeakably more dreadful, who pretends one from the King of *Heaven* when he hath none to ſhow? *W.* I have a commiſſion. *S.* Show it.

Here W. *Stood mute: and the people ſaid he was wont to call the Clergie Dumb Dogs; but now he was Dumb himſelf.*

S. Let us hear or ſee what your commiſſion is. Diſtinguiſh that commiſſion which you ſay you have from that which all the Damnable Heretieks in the World do or may produce for themſelves.

Here W. *made a long ſpeech to the people. To which* S. *replyed,*

S. You have told us a long ſtorie, whereof I can make neither head nor foot. I am ſure it concerns my argument no more then if you ſhould tell us, they are now ſelling apples upon the Market-hill. Tell us, or ſhow us what is your commiſſion.

W. I have my commiſſion from Chriſt.

S. I do not well hear what you ſay; but I think you told us of another commiſſion the other day from that which you ſpeak of now.

W. I told you then, that I had it from the power of God, and now that I had it from Chriſt.

S. They differ. For *Moſes* had his commiſſion from the power of God, yet had it not from Chriſt: who gave no commiſſion to any before the Twelve Apoſtles.

Fox. Chriſt and the Power of God are all one.

S. Well, we will not diſcuſs any impertinent queſtions. Whether they be one or not, you do not anſwer my argument. 'Tis this. He who pretends to be an Embaſſador of Chriſt, and hath no commiſſion to ſhow, but only a talk that he is ſent from Chriſt; he hath none to ſhow but what damnable Hereticks do or may ſhow. But you pretend to be an Embaſſadour of Chriſt, and have no, &c.

W. Did ever any Heretick pretend a commiſſion from Chriſt?

S. Yes *Dav. George*, *Socinus*, *Arius*, and all the Hereticks I ever read of.

W. They could not prove it by the effects as *I* can; that is, ſhow the people that were converted by them.

S. Yes they could. *Arians* converted a nation of Infidels to Chriſtianity (which is more then you pretend to) and his opinions ſpread ſo far among them who before his time were Orthodox, that in ſhort time 'twas ſaid, *All the world ſeemed Arian.*

W. But did the Hereticks live good lives?

S. 'Tis confeſſed by all the Ancients that *Arius* and his Followers did, by St. *Auſtin* that *Pelagius* did: and *I* remember no Sect-Maſter that did not. If you have no commiſſion to ſhow but this, you ſee that all damnable Hereticks do or may ſhow the ſame: and ſo my concluſion remains firm, That you open a door to damnable Hereſy.

W. No. *I* have proved my commiſſion ſufficiently, and you have brought nothing againſt it.

S. Let the people judge of that. You and *I* come not hither to be judges in our own cauſe.

W. You ſhould prove me an Heretick: which you do not go about to do.

S. *I* ſhall do that when *I* come at it. 'Tis the ſecond queſtion. We are not yet come ſo far; we are yet but at the door of your houſe. *I* am proving that you open a door to let in Hereticks. A man may open the door of his houſe to let them in, and be none himſelf.

W. *I*'ll prove that *I* am none my ſelf, and that from Scripture.

S. You come hither to anſwer, and not to oppoſe; but ſince (contrary to the rules of diſpute) you reſolve to do both at once, *I*'ll give you leave; come let us hear your argument.

W. 'Tis taken out of 2 *Pet.* 2. 1, 2. But there were falſe prophets alſo among the people, even as there ſhall be falſe Teachers among you; who privily ſhall bring in damnable Hereſies, even denying the

Lord

Lord that bought them, and bring upon themselves swift destruction.

S. (Mark destruction and damnable twice applied to Heresie in one Verse.)

W. And many shall follow their pernicious wayes, by reason of whom the way of Truth shall be evil spoken of. Hence *I* prove that *I* am no Heretick. Observe here, Hereticks are those who deny the Lord that bought them; *I* do not deny the Lord that bought me; Therefore *I* am no Heretick.

S. I deny your major. All Hereticks do not deny the Lord that bought them. The Apostle there instances in one sort of false Teachers, the worst, who would even deny the *Lord*. Observe the word *even*: here is a special brand put upon them. *It* follows not hence that none are false prophets, none false teachers, or (as you would have it) none Hereticks, but those who do deny the Lord that bought them. Prove that. Prove your Major.

W. I have Christ within me; and therefore *I* do not deny the Lord that bought me.

S. You do not prove your major. *I* beleeve you do not understand my answer, *I*'ll explain it. Suppose a man lying here sick unto death, will you prove that he is not sick at all, because he hath no plague-sore upon him, or hath no consumption: Because he hath not this or that, or a third disease, therefore hath he none. There be many sorts of Hereticks (the Apostle here mentions damnable *Heresies* in the plural) as there be of diseased persons. Some deny the *Lord* that bought them, others not. 'Till not follow, that because you are not of one sort of these, therefore you be not of the other. Prove your major if you can; if not, give me leave to argue against you from this very Text.

Whitehead, Fox, *and all the rest here stood silent.*

S. Well, beloved, from this very text that he hath brought to prove he is no Heretick, *I* will demonstrate (which *I* am sorry that I must do, but you see he thrusts me upon it) that this man is the most damnable Heretick that ever was in the world; and that since this Epistle was first writ 'twas never so litterally and plainly fulfill'd in any person as in him this day. [*Here the people fecht a deep sigh.*] Hear the words again, the two first Verses. There were false prophets also, &c. *I* begun my Argument from those very words you insisted on, *even denying the Lord that bought them*, the worst of Hereticks. He that writ this book [*Ishmael, &c.*] even denyes the Lord that bought him. You writ this book. Therefore you even deny the *Lord* that bought you.

W. I deny the major.

S. *I*'ll read a few lines of it, and then prove my major; you write this against Mr. *Townsend* Minister of *Norwich*. In your second page are these

words, *Chriſtopher Atkinſon, James Lancaſter, George Whitehead, and Tho. Simonds now in Norwich Goal for their errors and miſcarriages---Thee Prieſt Townſend --- thou Dreamer --- thou Deceiver --- Witch --- O thou blinde Guide, thou enemie of God--- without Chriſt and his knowledge, and in Antichriſt.*

W. Is the word Witch there?

S. Thou wouldſt *bewitch* the people with thy lies, p. 3. After theſe and many more ſuch good words, he comes p. 10. to ſpeak againſt the B. Trinity, and hath this paſſage, p. 10. *The Three Perſons thou dreameſt of* (ſpeaking to Mr. *T.*) *which thou wouldeſt divide out of one, like a conjurer, are all denyed, and thou ſhut up with them in perpetual darkneſs for the lake and the pit.*

Here the multitude held up their hands and cryed God bleſs us!

S. See here he ſaith that he who aſſerts the three Perſons in the ever bleſſed Trinity is a dreamer and a conjurer, and that that man ſhall be damned with that Trinity.

Fox. We do not deny God therefore we are no *Hereticks.* Atheiſts deny God, therefore they are Hereticks.

S. This man will be opponent again. Atheiſts are no Hereticks.

F. Are not Atheiſts Hereticks.

S. No. Atheiſts are worſe then Hereticks, but they are not Hereticks. From theſe words in *Whiteheads* book now read, I argue thus, He who denies the three perſons in the B. Trinity, and calls him dreamer and conjurer who aſſerts them, ſaying that a man who ſaith there be three perſons in the Trinity, ſhall be ſhut up with them in perpetuall darkneſs for the lake and the pit, that man is an Heretick even denying the Lord that bought him. But you *G. Whitehead* deny the three perſons in the bleſſed Trinity, &c.

Fox Here made very long diſcourſe againſt the Trinity.

S. Beloved you ſee I let him ſpeak all he can ſay, I do not diſturb them in their ſpeaking as they do me, I am willing to hear him or any of them, ſpeak all they can for themſelves, but I confeſs it grieves me to hear them ſpeak againſt the B. Trinity, and I had far rather hear them talk of ſomewhat elſe then make declamations againſt Almighty God. I anſwer, That nothing of this your ſpeech is to the purpoſe. What do you anſwer to the argument? I repeat it again. He who denies, &c.

Fox run on in another diſcourſe againſt the three perſons.

S. I came not hither to hear you to repeat a deall of ſtuff out of *Paul Beaſt* [who writ againſt the Trinity.] I came hither to diſpute. If youl anſwer my argument, do. If not, ſay you cannot.

F. Prove that there be three perſons.

S. I

S. I will.

F. But prove it out of Scripture.

S. I will ſo (1 *John* 5. 7.) There be three that bare record in Heaven; the Father, the Word, and the Spirit, and theſe three are one.

F. Prove that there be three Perſons.

S. I will.

Allen. Prove them to be three Perſons plainly without Logicall termes and vain Philoſophy, that we may all underſtand thee.

S. I will, if the Father, Son, and H. Ghoſt, be three hees, then they are three Perſons; but they are three hees.

F. What do you mean by three hees?

S. Three things that may be pointed at, he, and he, and he.

F. I do not like that argument.

S. I would fain give you an argument that you ſhould like, are you three Perſons who diſpute againſt me this day, or are you not?

F. Yea we are three Perſons tis plain.

S. Give me now any argument that pleaſeth you to prove it; and by the very ſame argument Ile prove that there be three Perſons in the B. Trinity.

F. We are in three places and therefore three Perſons.

S. The Father, Son, and H. Ghoſt, have been in three places, and therefore are three Perſons. At the baptiſme of Chriſt while Jeſus came up, the H. Ghoſt came down; in the ſame moment, one aſcended out of the water, the other deſcended to the water, *Matt.* 3. 16, 17. And Jeſus when he was baptized, went up ſtraightway out of the water; and loe the Heavens were opened unto him, and he ſaw the H. Spirit of God deſcending like a Dove and lighting upon him. And loe a voice from heaven ſaying this is my beloved Son in whom I am well pleaſed. In this verſe is mention of God the Father in heaven, God the Son coming out of the water, and the H. Ghoſt deſcending on this ſide Heaven like a Dove.

F. Prove there were three perſons.

S. I do it thus, If Chriſt was coming up out of the water while the H. Ghoſt was coming down to the water, then they were in ſeverall places, but Chriſt was coming up out of the waters, while the *H.* Ghoſt was coming down to the water. Therefore they were in ſeverall places.

F. They have not fleſh and bones as we have.

S. What then? I did not promiſe to prove them to be men, or you to be Angels or Gods; but them to be Perſons: like you only in perſonality.

F. Perſons have fleſh and blood as you ſee we have.

S. I prove that all Perſons have not fleſh and blood. If God ſhould ſend this day three Angels from Heaven to prove the truth of Chriſtian Religion againſt you, who deny it; and one of them ſhould ſtand at one end of your meeting-houſe, another at the other end, and a third in the midſt preaching. Would you not ſay that theſe three Angels were three Perſons? Yet they have not fleſh and blood. Speak, would you ſay they are three Perſons, or would you not;

All ſtood mute, at length one of them ſaid that Angels are not Perſons.

S. Tell me what you mean by a perſon and Ile prove that Angels are perſons.

F. A perſon is a ſubſiſtence, We three are three different ſubſiſtences.

S. So are the Father, Son, and H. Ghoſt, if they were in different places, they muſt needs be different ſubſiſtences. You ſee my argument ſtands firm, notwithſtanding your objection I paſs to another argument.

He who denyes the Bible to be the word of God, ſaying that to aſſert Scripture to be the word of God, is one of the deceitfull imaginations which the Prieſts of this generation have deceived the People with; that man is an Heretick; but you deny the Bible to be the word, and tell Mr. *Townſend* that to aſſert it, is one of the deceitfull imaginations which the Prieſts of this generation have deceived the People with; Therefore you are an Heretick, ſee here your own book, p. 1. lin. 1.

Inſtead of anſwering this argument about the word of God, they ſtarted back to the former about the Trinitie: and Fox *ſaid*

F. They cannot be three Perſons becauſe they were not viſible in ſeverall places, I can ſee that man, and he can ſee the other.

S. If Chriſt was man, and the H. Ghoſt was in the form of a Dove, then they were both ſeen.

F. Prove that they were ſeen in ſeverall places.

S. Chriſt was ſeen when the H. Ghoſt was not ſeen: therefore they both were ſeen in ſeverall places, one in the water, the other out of it.

F. Prove that they were ſeen.

S. If many beheld them both, and this their ſeeing was upon record (we ſaw, and they who ſee it bare record, and we know that our record is true) then they were ſeen. But many beheld them at once; and this their ſight was upon record.

F. The H. Ghoſt could not be ſeen.

S. If he was in the form of a Dove, then he could be ſeen: but he was in the form of a Dove.

F. Not in the form of a Dove, but he was in the likeneſs of a Dove.

Whereat ſome laughing, he anſwered again that he was ſeen, but not viſible.

S. Then he was viſible and inviſible.

F. Yea,

F. Yea.

S. Then contradictions may be true at once, then you may be a Quaker and no Quaker, a Papist and no Papist, an Heretick and no Heretick. *Hereupon* Alderman Blackly *who is a Quaker said to* T. *S.* I *think 'tis time now to leave off.*

S. I think so too: when he saith contradictions may be true at once.

F. I pray take notice all of you that this Book [*Ishmaell and his Mother cast out*] about which so much stir hath been, was not writ by me but by this man, pointing at *G. Whitehead.*

S. True, but you defended it, I came to dispute him, if I had known of your disputing I would have brought one of Your Books.

THE END.

A Letter sent to Mr. E. *of* Tast *four miles from* Cambridge *a Year since, to which no answer hath been returned.*

Sir,

§ 1. SInce you had not so much patience as to hear me t'other day, nor would suffer your daughters to tarry, I now make use of my first hour of leasure to write to you part of that which you might have heard me speak then: Hoping that you and they (whom I look on as having more breeding then any other his Auditors that I saw) will not believe him, whom his friends generally call the Tinker, upon his bare word; but like those noble *Bereans, Acts* 17. 11. with readiness of minde search the Scripture whether those things were so.

2. I guess at the breeding of most of his followers by this passage; One of the chief of them, *viz. Daniel Angier* (who invites him to that Town, entertains him in his house, lends him his Barn for a meeting place) when I charged him in that place with maintaining that God was a body, (*viz.* that he had hands, feet, a face, &c. like one of us), saying that he contradicted me in my Churchyard, after I had preacht the contrary from *John* 4. 24. he told me plainly before all the people, when he saw his Ring-leader T. would not defend it, that *I lyed*; whereas my whole Parish are ready to witness the truth of what I said.

3. But to the purpose, I shall in this paper follow that method which the T. commanded me (though I desired the contrary) shewing first his false doctrine, and then prove 'tis a dangerous sin in him to preach (as he did publikely, and in the people to hear him.

4. He-

4. He said in his Sermon that God would lay before us at the day of Judgment 4 books, *viz.* the book of his remembrance, 2. the book of the creatures, 3. the book of the Law of *Moses*, 4. the book of the Gospel. By the book of the creatures, he said, he meant this or that cup of beer, or pot of wine whereby a man is drunk, the timber in the wall, &c.

5. I answer, that 'tis impossible God should set these (this book) before us at the day of Judgement, because the Scripture saith, 2 *Pet.* 3. 10. that the earth, and the works therein shall be burnt up. If all these shall be burnt up, how shall they be laid before us, pots and cups, &c. Had he said that the Conscience should represent these things unto us, he had spoken sense, but he made the conscience a witness at that bar, and not a book.

6. When *I* told him that Christians should not be judged at that day by the book of the creatures, but the Gospel; he answer'd that he did not take his Auditory to be Christians, but unbelievers, and in his Sermon *I* heard him utter these words, *I know that the most of you are unbeleevers.*

7. Formerly *I* have wondred that most of his followers were sad melancholly persons, not looking nor behaving themselves like other folk; hereafter *I* shall never wonder, if *I* see or hear they are *mad*: for such speeches as these are dreadful and very uncharitable; tending to no other end, but to make good people run out of their wits, if they have not more then to believe him. For *I* pray consider that an unbeleever is an *Infidel*, that is, either a Jew, or a Turk, or a Pagan or an Atheist: persons who shall be damned as sure as that God is true, *Mar.* 16. 16. with whom 'tis unlawful for any Christian to marry, 2 *Cor.* 6. 14. Now if this famous preacher should descend to particulars, come to you and your three children, and say to each singly, Thou art a Jew, and thou a Turk, thou an Atheist, and thou a Pagan, *I* am confident you would be ready not only to say, but (if urged) to swear that he did you a world of wrong. And you cannot but think the rest of the company in that Barn as ready to profess the same as you.

8. But supose most of them had been unbelievers, yet 'tis impossible that he being a stranger, and having never seen half those faces before could know it. For nothing can be the object of any mans knowledge, but that which is as certain as any thing can be.

9. S. *Paul* calls those *Saints*, and beloved of God, to whom he wrote, he never called them unbelievers, though some of them were as bad as any of the people in your barn. See *Rom.* 1, 7. 1 *Cor.* 1. 2. 2 *Cor.* 1. 1. *Ephes.* 1. 1. *Phil.* 1. 1. *Col.* 1. 2.

10. And (as *I* told him) all the Protestants beyond the seas call their

Auditors

hearers in their Sermons, *Fideles*, that is beleivers: and he is the first man that ever I read or heard of, who preacht among a company of people who were all baptized and professed Christianity, and yet called them unbelievers or infidells. Entreat him from me to consider that of our Saviour, *Matt.* 7. 1. Judg not, that ye be not judged; or that of St. *Paul* which was the first place I urged against him, 1 *Cor.* 13. 1. Though *I* speak, with the tongue of men, and of Angels, and have not charity, *I* am as sounding brass, or a tinkling Cimball.

11. *I* askt him what Scripture or reason he had to prove that Christians are to be judged at the great day, not only by the Gospell, but also the Law. *He* cited *Jam.* 2. 12. and said, that the law of *Moses*, was there called, the Law of Liberty. *I* beseech you consult the place, and judg, you'l finde that not the *Law*, but the Gospell is there meant, quite contrary to this mans purpose, which *I* would prove by the context, if *I* thought it worth the while. This same Law is called the perfect Law *Jam.* 1. 25. Now the Law of *Moses* is never termed the perfect Law in the *New Testament*, for it could not make the comers thereunto perfect, *Heb.* 10. 1. But the Gospell is termed Liberty, *Gal.* 5. 1. 13. *Stand* fast in the Liberty, &c. You have been called unto liberty. By which name the Law is no where called in all the holy Scripture. For the more ample confutation of this his Doctrine and exposition *I* pray read *Gal.* 4. from the 19th. verse to the end of that chapter.

12. These and severall other strange passages in that little of his Sermon that I heard (with confuting whereof I shall not trouble you now, because my leasure is not much, and I intend this paper chiefly to a better purpose) made me sadly think on that place of St. *Peter* (at the end of his 2d. Epistle) that there be some things in *St. Pauls* Epistles hard to be understood, which they that be unlearned, and unstable wrest, as they do other Scriptures to their own destruction.

13. One of those hard places I take the Tinkers Text to be, 1 *Thes.* 4. 16. which I did not know to be his Text till next day: otherwise I should have told him that his sermon (as far as I could hear my self, or gather by others) did not come any nearer to that Text then to those words, *Abraham* begat *Isaac*.

14. Before I leave him let me mind you of two passages which he used to me severall times, and leave you to judg, whether he who spake those words often in that auditory can be a good Christian, or a man in his right wits. First, he called me frequently fool, and giddy pated fellow, &c. Concerning which, see *Matt.* 5. 22. whosoever shall say to his Brother *Racha* (tis a *Syriack* word signifying giddy-pate) shall be in danger of the Councell and whosoever shall say thou fool, shall be in danger of hell fire.

15. Hear what St. *James* saith, 1. 26. If any man among you (though he be a wandring preaching Tinker, for you must give me leave to call him so, till I know what other name he hath) seem to be religious and bridle not his tongue, that mans religion is vain. I shall not take upon me to censure him. I told him that I had not called him any such name, nor did I think it fit, but Ile entreat him to consider what St *Jude* saith 9. 10. that when *Michaell* the *Archangell* disputed with the Devill about the body of *Moses* he durst not bring against him a railing accusation, but said, The Lord rebuke thee. So that if he had been an

Archangell, and I a Devill, he should not have used me (when he had nothing to answer) as he did. *Michaell* durst not---See what follows. These speak vill of those things which they know not, but what they know naturally, as bruit beasts in those things they corrupt themselves.

16. This minds me of his 2d. passage which I before hinted, viz. his saying severall times that Logick was hell bred and came from hell. A way (quoth he) to *Oxford* with your hell bred *Logick*. Either this man knowes what *Logick* is, or he knowes not: if he knowes not what it is, and railes against it, he incurres St. *Judes* censure speaking evill of those things which he knowes not, &c. And I must, entreat him to remember the sad words of 2 *Pet.* 2. 12. That those who as naturall bruit beasts made to be taken and destroyed, speak evill of those things which they understand not, shall utterly perish in their own corruption, and shall receive the reward of unrighteousnes. If he know what Logick is, then he knowes tis a Greek word which signifies rationall, Rom. 12, 1, or rather *the right way of arguing*, which he reproved me for not knowing, in his first words to me. Now to blame me for not knowing how to argue; and at the same time (almost in the same breath) to blame me for discoursing Logically, that is (if he understand himself) for knowing how to argue, is to speak contradictions. And he that will do so and defend it, is no fit man to be a Preacher, nor to talk with any rationall man, much less to be followed by any wise person.

17. And *I* pray ask any man in the world that knowes what Logick is, whether it doth not put a difference between a man, and a beast: which proposition *I* affirmed and he severall times denyed but would not let me prove it. He saying 'twas sin that put the difference, whereas nothing but sin can turn him, (who in one of his books, saith, if you would go to Christ, go as filthy as you can) or any other man into a beast.

18. *I* shall leave his Logick, when *I* have told you, that *I* am ready to prove, whensoever you desire me, that Christ used Logick in every discourse in the Gospell, and the Apostles in every Epistle; and that without Logick 'tis impossible for any man to understand, much lesse to interpret, either the Epistles, or Gospells.

19. Thus much briefly concerning the *T's* errours publisht in the barn tother day, *I* could name more (for he delivered much falsity in those few words that *I* heard) but *I* hope this will suffice to let you see clearly, he is not such a true Preacher as you have lately took him to be. For sure if you had not took him to be excellent, you would not have stood up in the barn severall times to defend him, and rebuke me, who offered not to speak a word till all where coming out. And if you had not done so, but would have had half the patience to have heard me as you had for the Tinker, *I* would not have troubled you with this paper. Without which (as the case stands) I know not how to perform that promise which you forced me to make before them all of satisfying you some other time.

20. And now *I* proceed to the 2d. generall head which *I* promised to prove, *viz.* That 'tis a dangerous sin in him to preach, as he did, and in the people, to hear him. *I* argued to him thus; To do that which God strictly forbids all holy men both under the Old and New Testament, is to commit a dangerous sin;

But

to preach publickly as he did being not ordained, is to do that which God flatly forbids all holy men both under the Old and New Testament, Therefore the doing it is to commit a dangerous sin.

21. For the Old Testament, I proved that all Gods people who were not ordained or consecrated to be Priests, were forbid to meddle with any Sacerdotall Office, *Num.* 18.22,23. *Ex.* 28. 1. And as by these two places so by two examples of Gods dreadfull judgment upon *Uzza* and *Uzzia*, who offended against this Law. *Uzzia* though he were a King (and so you'l say might take more upon him then any Subject) was withstood by the Priests, and forbid to burn incense before the Lord. while the censure was in his hand, the Leprosy arose in his forehead, and continued there, as a brand upon him, as long as he had a day to live, 2 *Chron.* 26. 16. &c *Uzza* did but put forth his hand, to take hold of the Ark, to stay it from falling, while the Oxen shook it, and presently the anger of the Lord was kindled against him, and God smote him dead upon the place, 2 *Sam* 6. 6, 7. To which add the judgments that fell upon *Core* and his company, who for offering incense were swallowed up alive by the earth, *Num.* 16. 3. 39,40 Upon *Jeroboam* and his family, who for setting up Priests of the meaneſt of the People, who were not of the sons of *Levi*, 1 *Kin.* 12. 13. Had those fearfull curses denounced against them, *c.* 14. 10. I will take away the remnant of the house of *Jeroboam*, as a man takes away dung till it be all gone Him that dyes of *Jeroboam* in the City shall the Dogs eat, and him that dyes in the Field shall the fouls of the Air eat, for the Lord hath spoken it.

22. For the new Testament I urged *Heb.* 5. 4. No man takes this office to himself, unless called of God as was *Aaron*. For there be Evangelical Priests and Altars, as well Legal, which appeares, *Heb.* 12. 10. And in many other places of that Epistle. Christ was faithfull in all his house, as was *Aaron*, *Heb.* 3. 2. And if he was so faithfull in his house, that is the Church, then he appointed some to Minister, as well as *Aaron* did. As *Aaron* made Legal Priests, so Christ Evangelical Ministers. As *Aaron* had an Altar, circumcision, and the passover, so Christ, the Lords Table, Baptisme, and the Eucharist.

23. When he ascended he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, &c. Till we all come in the unity of the faith; that is, till the end of the World. He gave some Pastors, therefore not all. Every man may not take upon him to be a Pastor, nor a Prophet, because Christ appointed onely some, *Eph.* 4. 11.

24. Nor is there any thing more Evident in all the Book of God, than that there ought to be a distinction of Sheepheards and flocks, Learners and Teachers, some that are charged with the cure of Souls, others that are charged to attend and obey, *Heb.* 13. 17. Some that are separated from the affaires of this life, that they may give themselves wholly to reading, 1 *Tim.* 4. 5. to exhortation to Doctrine, and therefore are to be partakers of other mens temporals, that others may be partakers of their Spiritualls: Others to plow, and sow, and harrow the ground, and use other lawfull trades, working with their hands the thing that is good, that they may have to give to him that needeth.

25. I beseech you to lay aside passion, and consider some day when you rest from your worldly affaires, whether it be possible, that that power which at so severall times, upon four severall occasions, our Blessed Saviour did mention and give to the Apostles, could expire with their persons. Some things of great concernment he mention, but once in all the Scripture (as upon what heads chiefly we shall be examined at the day of judgment and the speech that he will then make *Matt.* 25. 34.) And when he who was the Wisdome of the Father, names a thing not only four times, but upon four notable occasions, can you imagine that matter a trifle, and intended only for some very few years? The thing which I mean, is the power not only of preaching the Gospell, and administring the Sacraments, but also of remitting, and retaining sins, which was mentioned by Christ. 1. Upon occasion of *St. Peters* confessing him, promising, and foretelling that he would enstate it upon the Apostles *Matt.* 16. 19. 2ly. Upon occasion of exemplifying that necessary truth, that the cheif end of Christs coming into the World was to save that which was lost, *Matt.* 18. 11. *He* speaks of the institution of this power as evidently instrumentall to that design, 3ly. Immediately before his final departure out of this World, he enstated them initially in this ghostly power *Joh.* 20. 21. 22. with significant ceremonies and important circumstances, saying, As my Father hath sent me, so send I you. He breathed on them and said, receive the H. Ghost. Lastly immediately after his Ascention, sending the great promise of his Father, *Luk.* 24. 49. Tis absurd to think that this power thus insisted on by Christ, thus given to the Apostles, was to expire with their persons; especially considering that at his bestowing it on them, He promised to be with them, to the end of the World, *Matt.* 28. 20.

26. I hope you'l not wonder I mention this power which our Saviour gave his Ministers of remitting and retaining sins; when I believe this very Tinker arrogates it to himself, as well as the power to preach. For in the midst of our forementioned dispute about his false doctrines, he breaking out into very many impertinent diverting questions (as asking me when I was converted? what were the signes?) at length he demanded what were the particular sins which I confessed to Almighty God when *I* last received the body and blood of *Jesus Christ*? As if I were bound to confesse my private sins, not only to him (when, as I told him, God hath not made you my Confessour) but also to the meanest of all the vulgar in the Country.

27. But to proceed. The Apostle asks Rom. 10. 15. how shall they preach unles they be sent? He puts the question, as if he should say, what man in his wits can think it lawfull? who that hath read one leafe either of the law or Gospell?

28. Considering the examples not only of *Uzza*, and *Uzzia*, under the Old Testament, but in the New of *Matthias*: who had been as well as any man else, witness of the Doctrine, and life, and miracles, of our B. Saviour, yet was not by any thought fit to be termed an Apostle till he had a speciall call to that office Act. 1. 23.

29. 2ly. Considering that *Joseph* sirnamed *Barsabas*, was a witness to all this as well as *Matthias*, yet never exercised the Apostleship (though it seems that

Church

Church of Christ esteemed him fit for it) because he was not ordained thereto; any more then many others who where educated in the schole of Christ as well as the best.

30. 3ly. Considering that the most Blessed *Jesus* himself, the only begotten Son of God, often profest that he came not without being sent *Jo.* 17. 8. 18. nor preacht any thing, but what he heard, nor did any thing, but what he was commanded: and this in a time when there was confessedly very great necessity of Reformation. And then with what face (other then brazen) can any man now justifie the doing these things of himself, who neither pretends that he is the Son of God, nor yet that he seeth such a necessity of Reformation.

31. Lastly considering that not only those Christians who lived neerest the times of our Saviour (who probably might know more of his institution than tis possible we at this distance should) but all succeeding ages for 1600. Years have had a Clergy and a discipline; Certainly, Sir, we have sins as great as any of them, the old sins to mortifie (I heartily wish to God we had no new ones too, then unheard of) and therefore certainly we stand in as much need of Physicians as any of them did; of all the blessed remedies and wholesome medicines against them, which our good God hath appointed.

32. I might adde many other places of Scripture, as 2. Cor. 5. 19. God hath reconciled us to himself by Christ Jesus and *given to us* the Ministery of reconciliation. Now then *we are Embassadours* for Christ. Wherein I entreat you to Observe that he saith, committed to us the ministry of reconcilation, here then is an appropriate Ministry not common to all the vulgar. We are Embassadours. Tis limited to some few by vertue of a commission. All cannot be Embassadours The Church is a body, and all cannot be ears, or eyes, 1. Cor. 12. 14. 15. 16.

33. But I must not omit the answer which your friend made to, Rom. 10. 15. he said he was sent by the Church of Christ at *Bedford*. To which *I* replyed.

1. That, that which he called the Church of Christ at *Bedford*, could not send *him*, or give him power to preach, &c. Because nothing can give that which it self hath not. That Church consisting only of women and a few Lay-men is not in indeed a Church of Christ; none of them hath power to preach or administer the Sacraments, and therefore none of them can give the Tinker power to preach and administer the Sacraments.

34. 2. The Church of *Antioch* was in all probability very numerous in those dayes when miracles were ordinary, and three thousand were converted in one place at one sermon: and yet in all the Scripture you shall not find by any word, the least sign that those many people who were thus converted at *Antioch* did joyn together in Church-duties and ordinances (as the Lords supper, which the primitive and best Christians received every day Act. 2. 42. 46. and the people of your *Town* have not desired, as I hear, these fourteen years) untill *Barnabas* and *Paul* had been with them. When these two who were ordained Ministers of the word came unto them, then (and not till then) were the Christians at *Antioch* termed a Church. Act. 11. from. the 20th. verse to the 27th.

35 I confess 'tis both lawful and laudable for private Christians to endeavour the conversion of any that be indeed Infidels or Unbelievers to the truth of the Gos-

Goſpel, or to teach children or ſervants the Catechiſme, &c. (and if this Tinker had done no more, ſtaid at *Bedford*, and taught his Family the Lords Prayer, the Apoſtles Creed, the Ten Commandments, and the Doctrine of the Sacraments, which things few of his followers in theſe parts can endure to hear of: or if he had followed S. *Pauls* advice, 1 *Theſ.* 4. 11. ſtudied to be quiet, and done his own buſineſs, *I* ſhould have nothing to have ſaid againſt him) 'Tis lawful for private Chriſtians to do what they can to convert Jews, or Turks, or Heathens, or Atheiſts, that is, to prepare ſtones for the building of the Church (as the antient Eccleſiaſtical ſtories tell us that *Frumentius* and *Ædeſius* did in *India*, and the captive maid in *Iberia*) but after they be converted, after they are baptized, to unite theſe together and make up a building, to aſſemble them in an Eccleſiaſtical bodie, to uſurp the Pulpit and that power which our Saviour diſtributed, when he ſaid All power is given to me both in Heaven and Earth, go ye therefore and *preach*: This is ſuch a piece of preſumption as we read not in the *Acts of the Apoſtles* (nor in any other Eccleſiaſtical ſtory that *I* have ſeen) that any of the primitive Chriſtians were ever guilty of. But all this your T. hath been guilty of, and much more. For he hath not only intruded into the Pulpits in theſe parts, and cauſed the people of your Town to hate their lawful Miniſter, [Mr. *John Ellis ſen.*] but (as he told me) encouraged them to proceed ſo far as to cudgel him, and break open the Church doors by violence. *I* wonder what example or precept in the Scripture he hath for this. When he hath read *Tit.* 3. 2. *I* deſire him to ſee his doom, 1 *Pet.* 4. 15. where ἀλλοτριεπίσκοπος, (that is one that thruſts himſelf in to preach in another mans pariſh againſt his conſent) is reckoned by the H. Ghoſt among no honeſter men then a Thief and a Murderer. This will be a ſad Text for him, when the books ſhall be opened before him at the great Judgement day.

36. And here *I* give you under my hand what *I* profeſſed to the *T*'s face, that if *I* could ſee any reaſon to draw me out of the true ancient Catholick and Apoſtolick Church into which *I* was baptized (whereof the Church of *England* is the ſoundeſt part, as *I* am ready to make appear againſt the Papiſts, and all other new and old Schiſmaticks and Hereticks their Confederates) *If I* ſay, *I* could ſee any reaſon to draw me out of that Church into your Schiſme, who encourage the Tinker to preach, *I* ſee not what ſhould ſtop me from running into the worſt Sect in the world; from being an Anabaptiſt, or Ranter, or Quaker, or Antiſcripturiſt, or what not.

37 Give me leave to tell you a ſtorie, (you gave the Tinker leave to tell you ſeveral of things done at *Bedford*) 'Tis out of S. *Auguſtines* Notes on *John* 1. 2, 3. *All things were made by him.* S. *Austin* ſaith, that a Manichee & another being troubled with Flies, and diſputing, one of them ſaid, he thought that our good God could not be the Creator of ſuch troubleſome *Inſects*. Why then replied the other, who made the Bee which is ſomewhat bigger, and hath a ſting? He yielded that the Devil made it. From a Bee they proceeded to a Locuſt, from a Locuſt to a Lizard, ſo to a Bird, to a Sheep, to an Oxe, to an Elephant, to a Man. And thus was the ſilly man deluded into a perſwaſion that he himſelf was not Gods Creature. Juſt ſuch a dreadful Concluſion do moſt of theſe people make, who think it lawful for a Tinker, (or a man not ordained) to preach, are they not ready

to

to pull down the Church walls to mend the High wayes? (you know who desired it.) To take the Bells out of the Steeple, and carry them in Butter-panniers to *London*, and sell them, (you know who did it.) Do they not cry that Sacraments are needless, meer empty Ceremonies? Preaching Foolishness? *Paul* and *Barnabas*, the sons of the Prophets, Babblers? Are they not ready to cry down Faith for a fancy? All Clergie-men as Limbs of Antichrist? Devotion as an emasculating trick of *Machiavel*. In a word if these men may prevail, down go Presbyters as well as Bishops, Universities, Schools, Hospitals, All thoughts of God, All Reverence to his Word, and all that is Holy. And instead of these, in rusheth *Carneades*'s Philosophy, *that gain is Godliness*: and then the poorest hireling in the Town will soon have as much land as you, or your Heir. For men will turn from being an orderly Common-wealth to be a Community of Bears Tygers, to delight in tearing and devouring each other; from living in civil conversation, they come to joyn hands in that grand piracy, wherein the stronger swallow up the weaker, upon no other pretence of right or reason imaginable, but because they are the stronger: saying with the Atheists, *Wisd.* 2. 11. *Our strength is in the law of Justice, and that which is feeble is found to be nothing worth.*

41. But I see this paper swells above the ordinary extent of a letter and therefore I shall draw to a conclusion, when I have spoke to one particular, which is the common talk of this County, viz. That one of your daughters being troubled in mind you sent for this Tinker to quiet her conscience.

42. *Sr.* I know you are a man of so much prudence, that if her or your temporall life were shaken with a palsy, or the title to a parcell of your visible estate questioned by some potent-man; you would not think it enough to employ a cheap Attorney or an ordinary Agent, or send for some country dame to administer her kitchin physick, but the ablest counsellors and the skilfullest Doctors should be posted to, and exceeding much wariness and diligent attendances made use of: and all thought little enough. For truly a mans life and health, and sometimes his estate is worth all this: and in some cases it needs it all. But then, I beseech you, do you beleeve your immortall soul (for which Jesus laid down his precious bloud) the only triffle and toy about you? Are there not a thousand dangers, and a million of difficulties and innumerable possibilities of miscarriage? And how then comes it to passe that you think a Tinker or mean ignorant person can serve here? If a man or woman, be sick saith *St. James* 5. 14. let him send for the Presbyters of the Church and let them pray over him. 'Tis needfull certainly to have such guides (St. *James* knew which were best) to steer the vessell when a stormy passion or a violent imagination (despair or presumption) transport a man, to awaken his reason, and quicken his devotion.

43. And truely considering how like beasts of the heard, men, both of high and low degree do live in this age, tis but reason that there should be a deal of retirement and initiation, industry and instruction to educate such a person, to tame the beast within him, to subjucate his lower soul, to enlighten his naturall and actuate his spirituall powers, to clear his eyesight that he may have a plain prospect of those gaities which the worldling dotes on, and a true sense of the reali-

ties

ties above to instruct his understanding and judgment that he may be able to resolve the many abstruce and intricate cases of conscience, to confute the infinite company of impudent hereticks and gainsayers (which St. *Paul* notwithstanding your anger looks upon as the preachers duty *Tit.* 1.9.) to prepare him for so high and difficult an employment.

44. I would now use some arguments drawn from reason and common sense to prove tis unlawfull for this Tinker to preach; but supposing that you believe Scriptures to be the word of God, I think such arguments needless.

45. Remember that he who commits *Jeroboams* sin, doth justly incur *Jeroboams* punishment, and to hear such a person as *Jeroboam* set up, is to commit *Jeroboams* sin: For if such men had no hearers, no applauders, they would soon lay preaching aside; To hear him then is to partake of his sin, which the Apostle bids us beware of *Rev.* 18. 4. *Eph.* 5. 7. Besides, he that hears such throwes his Soul unnecessarily upon temptations and out of the promise of Gods blessings, for no blessing is promised to any, but while he is doing that which God commands: now he commands us to hear our Sheepheards *Jo.* 10. 1. to hear *Moses* and the Prophets *Matt.* 16. 31. and those that sit in *Moses* chair, *Matt.* 23. 3. But never commanded us to hear the lowest of the people, or men not ordained. To this I might add that the flock must be under an oversight. *Act.* 18. 23.- 20. 28. 1 *Pet.* 5. 2. 1 *Thes.* 5. 12. *Heb.* 13. 17. 24. A mans own pastor hath a more speciall dispensation of the grace of God, *Eph.* 3. 2. and a pastors more especial tye to his flock than another, argues that they are more especially tyed to him. He is appointed to feed them, they therefore to hear him.

46. I shall commend you to the work of Gods grace when I have entreated you to consider the words of our Saviour, *John.* 10. 5. the sheep of Christ will not hear the voice of a stranger, but will fly from him. The sheep here, are those who shall stand at the right hand of Jesus in the day of judgment, *Mat.* 25. 33. (as the T. confessed when I urged this text against him) And that by a stranger is meant an intruder into the sacerdotall office appears by comparing this place with, *Num.* 16. 40-1. 51-3. 10-18. 7. And with other texts where this word is interpreted to be one that is not a *Levite* one not ordein'd by imposition of hands as the Preachers were, not only in the first and best times of Christianity, 1. *Tim.* 4 15-5. 22-2. 22-3. 10. 6. 13. 14. 2. *Tim.* 1. 6. Tit. 1. 5. but also ever since, in all places all ages till this.

47 And now, Sir let me beseech you for Gods sake, for Christs sake, for his Churches sake, for your reputation sake, for your childrens sake, for your Countrys sake, for your own immortall sake, to consider these things sadly and seriously: not to think a Tinker more infallible then the pure spouse of Christ, the Church of all ages mentioned in your creed, but to search the Scriptures (the Canon whereof you receive meerly upon the authority of that Church and to foresee what will be the sad consequence both to the souls and bodies and estates of you and your children in following strangers, Entreating you to peruse also this enclosed printed paper against Lay-preachers, I beseech the Lord to give you and yours understanding in all things: remaining.

Caucat. May.

Your faithfull Servant in Christ Jesus.